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A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

JUNE

1913

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The Unitarian Advance

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Southern Conference Notes

SAN ANTONIO, TEXAS.

The eleventh of May was "Mother's Sunday" and "Children's Sunday" at our church, and the morning service was given over to the Sunday School, with a most beautiful hour of song, service, and recitations by the little people and a short address by the minister on "The Mother's Consecration." During the service eight children were baptised. The development of our Sunday School has been one of the most satisfactory factors in our growth.

A "Unity Club" recently organized to minister to the more social needs of our people has proved very popular; and the young people enlisted in the movement cannot yet see why there is any need of discontinuing during the summer months. "Evenings are always fine in San Antonio" they say: "and that is when we want to do things." At a recent meeting, Miss Notz Librarian of the Carnegie Public Library, gave a delightful talk: and a group of the younger people have a dramatic entertainment in preparation for early June.

Rev. Peter Molyneaux, formerely our minister at Wheeling, West Va., is making his home in this city with his wife, at present, and proving of much service to us in many ways. He has already preached twice for the pastor, to the great satisfaction of the congregation, has spoken before the Alliance on "The Drama League," and given an evening of readings from Paul Dunbar's Poems to the Unity Club of which Mrs. Molyneaux is President. Mr. Molyneaux is at present engaged in newspaper work, but expects to take up the activie work of the ministry in the fall.

The Woman's Alliance is always busy. During Fiesta week the ladies served lunches at a vacant store on one of the business streets, netting a good sum from the proceeds; and a delightful "Garden Party" given by one of our "Alamo Heights" people proved not only a substantial "money-raiser," but a most pleasant social function.

THE UNITARIAN CHURCH OF ATLANTA, GA., Joseph Wade Conkling, Minister.—The chief topic of conversation and the supreme effort of the year among Unitarians in Atlanta centers about the building of the new church here. Many of our dreams are coming true—dreams that for some of our faithful few here have become old and were thought for a time up to recent months to be hallucinations. But *really* we are beginning to receive plans and estimates on a church that will be beautiful and attractive though small. We are occupying the parish house on social and business occasions. We are planning large things for the Sunday School equipment. Our own people are contributing liberally. The investment promises much to each of us. Several of our friends are making their sympathetic interest known in splendid gifts. We are appreciative of these expressions. The American Unitarian Association, ever watching and fostering and encouraging our efforts have come to our rescue, and are assisting us to build more substantially than we could have possibly with our own resources. Within the next eight months we shall have a photo of our buildings to send to you. Our friends more especially of the Southern Conference will rejoice with us in this our upward and onward progress.

The meeting of the men of the church for a social evening was a significant thing among us. A committee from the Women's Alliance served an excellent dinner, each man paid his share, speeches were made and several songs were sung. Mr. W. J. Draper was our guest of honor for the evening. An organization is to be effected at the next meeting, the purpose of which is to handle knotty problems of the church and at the same time to have certain social enjoyment. The men will have meetings once each month at the parish house.

OKLAHOMA CITY.—The work in this new center is strengthening gradually. The gains made have been permanent. The Sunday School is doubling its attendance on account of a new department under Dr. E. J. Hagenbough on "Comparative Religion" and another department which is studying "Ethics" and the work on "Beginnings" with Prof. J. O. Welday as instructor.

The Women's Alliance has elected new officers and is starting out with new plans for a larger work. Mrs. George E. Gardner, who is prominent in all social and literary activities in the city is the president.

The pastor and wife, Rev. and Mrs. C. J. Harris observed their "Wooden Wedding" by giving a House and Lawn Party to their many new friends on May 12. The evening was one of great delight to the large number in attendance.

The pastor is extending a larger influence for the church by his literary activities. No Browning movement had ever been started here. Mr. Harris began a series of Lenten Browning Lectures—which have resulted in permanent lectures. He now lectures regularly at the Carnegie Library to large and cultured audiences. He has spoken twice before Women's Clubs.. All his lectures are free to the public.

A few weeks ago the Unitarian Church and minister were given some free advertising through a sermon by one of the foremost ministers, who devoted his entire sermon to denunciations against Unitarianism in general and the Oklahoma City variety in particular. Among other things he said: "Unitarianism is mere sentimentalism," "Unitarianism is not Protestant," Unitarianism is dead from the standpoint of activity." "This gentleman belongs to a denomination which does not own a dollars' worth of property in this state, does not report a single member—only one minister."

"Unitarianism has no following in this country." Added to these tsatements was much of a personal nature which did not benefit himself very much.

In this city of over sixty churches. all evangelical—there is need of one that is liberal. Our forces are united and energetic, and we are going to make good

The Unitarian Advance

Formerly The Unitarian. Established 1906

VOLUME III [NEW SERIES] JUNE 1913. NUMBER 10

MOST gratifying in many ways are the reports which we publish of the annual "May Meetings" held at Toledo and at Boston. *Encouragement* is the dominant word in either report. There were no disagreeable wrangles, no contending partisianships of devisive zeals. There was tranquility without deadness; there was optimism without slush. Without any undue self-consciousness of effort the spirit of "Get-togetherness" was quietly assertive in both places. From Boston come reports of crowded sessions, overflow meetings, "standing-room only," and the like. From Toledo the word is "vital concern for vital issues;"—not denominational conceit or bluster, but deepening sense of gospel responsibility.

THE "New Unitarianism" which we find it easy if not inevitable to speak about nowadays, in connection with all our meetings is not a matter of contentious departure from the things that have been. but a ripening eagerness for denominational achievement. It may involve some things which we cannot all agree upon to last details; but shall it involve anything that we need actually to quarrel about, or degrade to the accent of partizan bitterness? Even a certain unfortunate mistake which some people (of two sorts) think was made in Boston, and which caused a moment's flare of disagreeable agitation, seemed to slip comfortably into the background of most people's concern. On the whole, the essential spirit of modern Unitarianism cannot be side-tracked; and it is too big a thing to hamper itself with unnecessary misunderstandings. Let us all take pains to get "the other fellow's" point of view more accurately; to keep the stress of emphasis on the vital issues,—and have a little patience with the "folks behind," whose pace of progress lags a bit at the turning of difficult corners, or with the "folks ahead," whose pace seems sometimes over-rash and impetuous. The time has been, or will come, when every one of us in turn has or will have belonged both to the "laggers" and the rash "speeders,"—from somebody's view-point. Yet the balance of equilibrium takes care of itself pretty well, in a body that is really alive and growing, and the "centre of gravity" is by no means at a standstill.

WE HOPE that none of our readers will fail to read our interesting account of Dr. Sullivan's "Mission" at Attleboro'; or reading will miss its vital significance. That is the sort of thing that we "liberals" need more than anything else that the heart of man can conceive. THE UNITARIAN ADVANCE has always believed in the ideal which is behind Dr. Sullivan's activity, and more than once has made urgent plea for that sort of service. Unitarianism is a gospel more than it is a philosophy or a theology; that is our insistent claim; and only to the degree in which we can vindicate that claim do we vindicate our right for existence as a religious fellowship. Those who know Dr. Sullivan, or have heard him speak, know that whatever power he has, (and it is a superb power of the spirit that he has brought to our reinforcement!), lies in nothing theatrical, spectacular or cheaply "popular" in his manner or thought, but in gripping passion for spiri-

tual reality and ethical enthusiasm. Our churches, we insist, are burdened with the responsibility of a great *Gospel of religion,*—dynamic, constructive, heart-kindling, soul re-creating. And it is a gospel for all people. Any prophet who can bring to us the flame of a new ardor to transform our cold intellectualism into spiritual passion, without sacrifice of our insistence on intellectual honesty, may achieve something which neither Channing or Parker could achieve,—because perhaps the hour was not yet come!

IT IS EASY for some minds to devise hostile antithesis between the passion of a gospel of social justice or even revolutionary social ethics and a gospel of intensive personal spiritual awakening. We actually begin to hear such contrasts made between the gospel-note sounded by Dr. Sullivan at King's Chapel and at Attleboro', and that more explicitely keyed to the ardor of social justice at other places. Of course such antithesis is not in the least legitimate or wholesome. The gospel of spiritual awakening is fundamental to all religion. It is the *first thing* for which a church stands; and there can be no church, and no religion until the gospel of such an experience is effectually uttered and wins effectual response. We believe that the cause for social justice demands more than anything else more awakened consciences, more sensitivized human souls, more churches on fire with the vehement spiritual ideals that were in Jesus, more consecrated manhood and womanhood. Give us more men and women that are vitally stirred with the passion of spiritual reality, and the urgency of the gospel of human brotherhood and social righteousness will the more quickly achieve and "make all things new." The "small-sized souls" therefore, that from either point of view shall try to pauperize or minimize two noble tendencies of consecrating religious earnestness astir in our body just now, by "playing them against one-another," or seeking to recruit divergent camps about distinctive standards, are to be pitied, and very much discouraged. The infusion of Dr. Sullivan's superb ardor of faith in our body at this time, enriched by the significant experience which is behind it, is one of the most ennobling things that could possibly happen to us. May we escape the folly of missing its peculiar consecration, or limiting in the least the full scope of his peculiar gifts. Better than the establishment of a score of new churches in our fellowship during the year 1913 would be the carrying to every church already established the kindling urgency of his voice and spirit.

WE WERE sure it would happen:—and now it has happened! Somebody,—(and of course a woman!)—has discontinued her subscription to THE UNITARIAN ADVANCE and given for her explicit reason our advocacy of the Equal Franchise. Indeed she states her position so clearly, and, from her own view-point, so well, that we give it in her own words:—

"My special reason for not renewing is your continuous and aggressive advocacy of the Woman's Suffrage movement,—which seems to me most harmful, meaning not "advance" but retrogression. I have no continued prejudice against Woman's Suffrage. My conclusion that it would be a misfortune both for women themselves and for the State should the burden of political machinery be added to those already borne by our sex, has been reached after many years of practical experience in public work as well as in the running of a household and family affairs. The time of the *really* conscientious woman in these days is, so far as her strength will allow—(except in exceptional cases)—more than full with activities relating to family, church. philanthropic, educational, and social interests. As to the women who are not conscientious, who are idle from choice or because incapable,—it is not easy to see why public affairs should be given to them to play with."

OF COURSE the issue of the "Equal Franchise" is so unmistakably in the foreground in these days, and so manifestly involves the concerns for which religion and the churches stand, as we conceive them, that we would not feel ourselves justified as a "Magazine of Progress in Religion" in not having and expressing some conviction on the subject. We cannot help it that the convictions that we express should be those which we genuinely hold. THE UNITARIAN ADVANCE exists for precisely that thing,—the genuine expression of genuine convictions. We welcome contributions from all sources; we claim to have an "open door for ideas," and it is through no fault of ours that only one side of the Equal Franchise issue has been presented in our columns. The silence of the other side has been "none of our doing." Our board of editors, consisting of eleven men was certainly not assembled along the lines of their opinions in this matter. Does it only "happen" that so far as heard from, all of them are on the same side of this question? We cordially invite to our columns any frank and clear statement or argument from the other side; but our own conviction we must express without equivocation;—because that is what we are editors of this magazine for.

THE CLAIM that the "right" women have not time to devote to public affairs seems hardly reasonable to us. The "right" men are also very busy people,—and not always as assertive as they ought to be in the affairs of politics. The more's the pity. To our mind the franchise is not chiefly a matter of "rights" or privilege, or even of "justice" from an individualistic point of view. It is a high responsibility; it is a concern of ethics and religion. There are no philanthropies, no social services, no moral-uplift enterprise, no private business, no private household affairs even, (with great temerity we insist upon it)—that are paramount to the tremendous concern of an honest, clean, wholesome, just and pure civic order. We are discovering today that politics is not merely a concern of tariffs, finances, states-rights, property safeguards, and the like; we are discovering that it concerns social purity, industrial justice, the sanitary and moral conditions of wage-earners, child-welfare, prison-reforms, eugenics, better housing, better schooling, better play-grounds, and a host of other things that are very intimately related to those home interests and those philanthropic enthusiasms which keep "conscientious" women busy. There is no conceivable reason (save that stupid argument of the inertia of inherited custom) why one part of the world's intelligent people should bear the whole burden of these new political responsibilities, while another part of the world's intelligent people should be absolved from and in so many quaint instances should actually plead for their right to shirk these responsibilities. The "new politics" is grotesquely absurd without woman's equal participation in concerns which so immediately effect her woman's interests in life. And the "new politics," mind you, is simply politics becoming rational, sane and ethical,—and essentially democratic.

PRESIDENT WILSON did a queer thing, the other day. Although he is President of the United States,—a big nation,—and overwhelmingly concerned with the working out of far-reaching national issues now pending before congress, and with one or two baffling international problems tingling on his hands, besides, he went home to his little State of New Jersey to have a tussling part in a contest there over some issues of local import. He took the stump in behalf of certain state reforms that were pending before the legislature, and he threw the whole weight of his personality into a series of party conferences which

were dealing with these issues. These issues were not party issues in the old fashioned sense of the word; they had nothing to do with the things that used to differentiate political parties; yet he insisted on making party issues of them. For the Democratic party, he insisted, is burdened by the people with a vast responsibility, both in state and nation, and must make good. The issues involved are issues of "bossism" in politics, of purity in judicial procedure, of honest democracy in elective and legislative methods, and the like. President Wilson believes that these issues are even greater than those of tariff, immigration, or monetary reform, and he believes that the significance of these issues lies in their application to local and state administrations. Therefore he deems his responsibility as a citizen of the State of New Jersey at this juncture to be paramount to any other responsibility that nation or state can place upon him, and at some political risk, we imagine, he is acting on this conviction. It is a queer thing for a President to do; but we look upon it as very a healthful sign of the times.

WHO WOULD have believed, four years ago, that what District Attorney Whitman has been doing to the Police "System" in New York City could actually come to pass? In the face of tremendous and most sinister obstacles he has won conviction after conviction against men in prominent places and apparently perfectly safeguarded by the "System" from molestation, of most crooked partnership in graft and corruption,—and the end is not yet. The sickening thing about it all is that a "morally-minded" Mayor and an "eminently respectable" Police Commissioner have through it all maintained an attitude of sneering skepticism and offensive lack of sympathy regarding Mr. Whitman's activities and to the last have withheld any sign of genuine interest in the attempt to clean out this grossest form of municipal corruption. Grudgingly they have admitted at each conviction that "if these men are guilty of course it is good to have them out of the Department;" but last of all the citizens of New York (outside of the Police Department itself) have they been ready to acknowledge before hand that the attempt to bring those accused to trial was a justifiable procedure.

OF COURSE Mr. Whitman is dealing here not with a local problem merely, but with a nation-wide evil. He knows that he has not reached the end of his quest. There are men "still higher up." For the final exposure is sure to bring to light not merely a conspiracy within the Department, but a conspiracy reaching outside of the Department, and involving that most mischievous evil that American civic life contains, Commercialized Politics,—that issue of American civics more important than tariff, immigration or monetary reform, all that is involved in political bossism:—that identical evil which President Wilson has been so steadfastly fighting for the last four years, and which with grim irony of faith he is endeavoring to make the "party issue" of the Democratic party which he leads. His project has some elements of eccentricity about it in the face of the traditions of that party; but it is not necessarily impracticable or futile. We actually believe that he can "do the stunt." The chief enemies of such movements of civic reform are never of course the spoilsmen and the bosses themselves but the "morally-minded" men like Mayor Gaynor who stubbornly refuse to believe that "their men" can be wrong, or "the other crowd" can be right, and so hinder and impede with clean consciences and mischief-working wills, the good work that is going on. We have such people in the churches, too.

Myself and I

SERMON BY W. HANSON PULSFORD.

Minister of the First Unitarian Society of Chicago.

I TAKE for my subject, *"Myself and I"* because, however sensational that may seem, it was the only phrase I could find to suggest the inexplicable miracle of self consciousness. When you examine consciousness you find that you can strip everything else away until you yourself stand face with yourself in the ultimate isolation, which Tennyson speaks of as "the absymal deeps of personality," which is the glory and the strength and the wonder of human life. I do not attempt to explain it. But it seems to me as though the whole process of the unfolding of life, has slowly, from its faint beginnings, been climbing up to the development of that inner attitude where a man faces himself as an ultimate unit, and that the measure in which his life finally refers back to that is the measure of its real quality and power.

It always comes home to me from that wonderful scene in Olive Schreiner's "African Farm" where the eager. passionate, keen-souled Lyndall, having come to the end of her life-journey, props up the little mirror in front of her and, looking at the face in the glass, recalls what she had said at the outset: "We shall never be quite alone, you and I; we are not afraid, you and I." What is this double facing of yourself, holding converse with yourself, weighing things at last absolutely as between yourself and yourself, when everything outside drops away, when "the things we have seen and have known and have heard of fail us," where I with myself behold and understand and pass judgment on the essential worth of what I have experienced?

It is in relation to that that the crowd is the enemy of life. The drift toward the socialization instead of the personalization of life then appears fatal. The tendency which condemns a man, instead of living his own life, to live someone else's until it not unfrequently seems as though most people were other people, is what always and everywhere has been destructive of the one thing in human existence which is really worth while. All high values have come out of that inner realm. They can arise nowhere else. You may imitate and imitate forever, painstakingly echoing the crowd, till you come up to the crowd's level; but there that process ceases. You may be a good man in accordance with the standards which are imposed by your neighborhood, and, when you are perfectly good according to that standard, that is the end. There is no hope there. There is no progress. There are no limitless divine horizons about that. You are a good second-hand edition of other people, and by the process whereby people become good second-hand editions of others there can never come any higher quality of life, never any new and splendid advance. Larger vision, progress, quality, come only and always because somewhere in his own soul as between himself and himself a man sees that which is truer, more beautiful, nobler, more worthy of respect and pursuit than anything he has heard of in the crowd, and, making it his own, serving it, living it, mastered by it, becomes able really to live. Only under the unseen dominion of which I speak as lying between myself and myself does he touch on the miracle of initiative, of expanding selfhood and promise.

The danger of the opposite is that it is so much easier. We all

have to copy at first. Childhood lives by imitation. It has to begin by obedience. It only learns its real self by trying to be what other people are. Those about it walk, so it must walk; they speak and it must try to do likewise. In due time, when it gets on far enough, it comes to dress and act, and too often to think, like its elders. But that ought only to be a beginning. The child, however many his years, has not ceased to be a child until slowly there dawns, in behind the whole imitative life, the consciousness that there is something else, the world which is between himself and himself. There, he comes to a new realm where the verdict of the crowd is absolutely out of court. There, that which has already been attained is no longer the question; but only, Have I been that which comes somehow within me right out from God, which I believe in only and solely because I see it, love it, understand it, crave it, and am willing to obey it? Then the individual has begun to blossom into personality; for there alone you catch the keynote of all real progress.

Let me illustrate the effect of the pressure of the crowd. I think the fairest criticism of trades-unionism lies right there, that in the measure in which it tends to discourage personal differences of capacity it is sinning against progress. One need not be blind to its noble achievements, the criticism is still valid, that when you tempt a workman to do, even for the sake of his fellows, just enough to meet the average, to come down to the standard of the common carelessness and indifference and laziness, you are tempting him to sin against his own soul. *Life* for every man lies in the measure in which he learns to glory in doing what he does, not in accordance with that which those about him may or may not happen to do, but in accordance with the developing sense of his own capacity, until in his heart of hearts he feels that his work squares up to what he feels is good as between himself and himself. Thereby, always and everywhere, you get more efficient methods, higher standards, some fuller joy of achievement, and thereby also put an end to the usual unnecessary waste both of time and labour; but not otherwise. The advance of any craft lies with the workman who does his work, not for his master and not for pay, but for himself and ultimately unto himself alone.

A manufacturer, in a very interesting paper I read the other day, passes the same criticism on the larger processes of factory management. He suggests that it is an ill thing to make profits possible for carelessness by means of the tariff. Making things easier by this artificial barrier, he said, simply means that you can get along and make your business pay by doing just as other people are doing, content to follow customary methods in the arrangement of your mill and the handling of your product, whereas the only thing that is really worth striving after is that you learn to meet the challenge of world-wide competition, not by building a fence around you to keep off the enemy, but by developing within yourself the fresh initiative and brainier methods which you never catch from common usage but which demand the creative activity of a man's inventive faculty in that world, between himself and himself, where alone the new imaginings which make for better ways swim into his ken.

Even the increased cost of living, which is now tolerably clear to all of us, might have its good side if it only somehow compelled people to give up doing things as they do simply because the crowd does them, if it were to force them to decide for themselves what they shall buy, and why, and where, necessitating some personal contrivance, art, skill, initiative, in their purchasing. Instead of that they are

only too ready to fall back on the old illusion of remedial legislation which they half expect to do what legislation never has been, and never will be, able to do: make up for the lack of intelligence in the realm where myself and I are absolute.

Last week I picked up a volume of poems. It is good copy work. The author has read widely what has been already done. He has assimilated its best method and managed to train himself to reproduce its manner with painstaking fidelity. He has thus manufactured some very admirable pieces. But they are not poetry. Poetry must be born and cannot be manufactured. It comes, no man knows how, bubbling right out of the heart of a Burns struggling behind his plow over yonder in Ayrshire. It is born of the strange inner vision of a mad man like Blake. You cannt define it in advance. It antedates the definition. It is this which no one else ever did before after this fashion, which is the copy of no model, which has about it just that distinctive something or other which is fresh, individual, unique, the divine expression of the kindling flame in the poet's own heart as between himself and himself, that makes it poetry. And there is no other. It is not hard to catch the knack of writing stanzas which rhyme and scan correctly. Almost any one can learn to accept and to train himself on already existing models until he can produce dexterous verse about which his friends will say, Why that is almost as good as Tennyson! There are carloads of fair Tennysonese. It is to be had in every bookstore. But it is not poetry.

Now and then someone, unknown and unheard of, throws out a little volume, and, if you have the hearing ear, all of a sudden it seizes you with a kind of fierce delight. There is the thing. There a man sings because he must, what he never heard save in the creative solitude of himself. There, just as it stands, is a natural, vital blossoming of what was caught from no other, but is born of the hidden, unique, personal gift which makes the singer what he is. You may imitate, but you cannot create it. It catches the new note which voices that ultimate personality wherein is the secret of all that has creative value.

Each one of us stands by himself. No one can take the place of, or even perfectly understand another. Each finally relates himself direct, not through side channels, to the great fountain head from which all life comes. Each one of us, if manhood is to be his at all, must achieve it in his own right.

Under all the joy and the sorrow, the fight and the despair, the applause or the condemnation of men, the sunshine or the storms that come to me lies what I am. We have to slip back always at last to the realm where there are no others save myself and I. If it is well with us there it is well with us everywhere. You remember how Stephens in the last verse of his little poem, "The Red-Haired Man's Wife," gives us just that same thing:—

> "I am separate still,
> I am I and not you:
> And my mind and my will,
> As in secret they grew,
> Still are secret, unreached and untouched and not subject to you."

That is always true of personality. However close you come to another you never can reveal that last realm, always, everywhere supreme, in behind everything else. Myself and I live face to face and as they so stand and as they there relate themselves one to the other is the value or the failure of my life.

More than of anything else is this true of religion. No man knows anything about religion until it has revealed itself to him in that inner sanctuary which, for want of a better name, I call his soul. What does faith mean to you in the world of which you can say, There myself and I meet face to face? That is your religion; and you have no other. When someone told Smith that Jones was a very religious man Smith caustically replied; Yes, his religion is all in his wife's name. That makes absurd what ought always to be absurd. You cannot have religion in anybody else's name. You are a good Unitarian. I want to know what you mean. Often people mean just nothing from the point of view of real religion when they say that or after like fashion use some other denominational name.

For myself I do not care much whether you call me a Unitarian or not. I am trying to get hold of religion. What religion? Mine. I am not trying to make men of some special denominational pattern out of you. I am trying to foster religion. What religion? Yours. And is yours mine? No; never. You may copy ideas; you may accept what I state; you may say to yourself that I ought to know and may try to shift the responsibility on to my shoulders and become an echo. Then I have failed. I have cut the throat of mine own endeavour; for the only aim of any man who has a high idea of fostering religion is somehow to suggest, to persuade, to fill you with the sense of the possibility and the hope that you may come to have religion in your own right, standing on its own feet, being what it is because it has come to birth in your own soul. It is then the inspiration and strength of the conscious life of you in the realm of which I speak when I say "Myself and I." Then it is a real thing and has vital quality.

The religion which you get from outside, thinking other people's thoughts, living up to established social standards, esteeming that right which others have told you is right, holding as your faith the articles the group to which you belong ordinarily assent to, repeating like sheep what you believe because it happens to stand in the creed or the service book, for all the actual good or ill of it might almost as well not be. It only justifies itself in any degree in so far as sometimes it may be the way whereby you are led up to religion, to that in you which is your very own, which makes it a good thing between yourself and yourself, where God has come down from the stained windows and the theologies and looks at you out of your own eyes in the deep places of your heart.

Real religion in its inception has always been the discovery of that; the discovery in a man's soul that there is where right, truth, life, God are. You ask the crowd where God is and they give you a book, they point you to a creed or a church, they hand you over to a priest, they commend to you some authoritative revelation. In themselves none of these avail you. No revelation reveals save the revelation within yourself. Here and there all along the great road men have found God. Where? Shining in their own eyes as they looked themselves in the face in that ultimate inner chamber of personality. Then everything else fell away. Then a peasant like the man of Nazareth lifted himself clear of the crowd, ceased to be afraid of it or to be ruled by its accepted ideas, was willing to stand by himself right against Phariseeism and the accepted religion of his time, and quietly and simply set on one side the revered and established law of his ancestors. "He spoke as one having authority, and not as the scribes." Whence had he that? From the experience which came to him when he stood alone face to face with himself and listened for God. Then he spoke with author-

ity. He spoke whereof he knew. As a result he sent out to the world no stereotyped revelation of God or truth or duty at all. He says you must make a like experience if you are to know anything about it. "Except a man be born again he cannot see the kingdom of God." He passed this criticism on men. They do not have life in themselves. He says that worship must be in spirit. To him prayer means going into your closet and, when you have shut the door on everything external, not to your body merely but to your soul, finding the secret, unseen, divine reward. It is there that myself and I take counsel together, and God grows clear and the I changes and becomes strong, self-possessed, fearless, a vehicle in its own degree of the truth, the power, the beauty, the love, the life which is infinite and eternal.

That is why the churches have been right in their insisting on the necessity of conversion. True, it has often become just as much of a mechanical mockery as any other rite. But wherever it has been a reality it has meant that you must have religion, if you are to have religion at all, because of your own conviction, in your own heart, as the revelation within you of something which is your very own. Perhaps you may not call it religion; you may call it life; you may call it God. Call it anything which makes clear its freedom from the the merely external and formal. Then, as you pass these swift years, things come to you and go from you again, you wend your way through this conflicting chaos of the adverse or the favorable, you win the applause or you may draw on yourself the contempt and the scorn of men, there is but one thing that counts, and that is your unfailing refuge, that you are learning to see and be true to the inner light which is the only light of God for any human soul.

Let me put it to you in figure. Through all that is, the ever changing energy that blossoms into life, is clamoring for expression, tumultously surging into countless new forms, eager to reveal somehow that which hungers in its heart for a voice. It is like the sap of some vast tree. Only the sap of this tree bursts out into leaves and blossoms which are the children of God. It runs through us. We only give it shape and expression. Now the tree sap is transformed here into wood-stuff, here into bark, there into leaf-buds, yonder into flowers. What if, in the springtime, as it begins to feel the eager stir of the rising life, the little bud that is to become one of the myriad chestnut blossoms that tell us that summer is come were to try to imitate the leaves about it and, neglecting the secret message which stirs in the deep heart of it, were to contrive to become simply another green leaf! What a loss that would be! But no, in its soul, between itself and itself, there is a more wonderful dream, a dream of life other than the leaf life. So it lets the sap which comes straight from the great trunk unfold it into the beauty, the delicacy, the fragrance, the wonder of the flower, which in turn is to be the seed.

As the blossom drinking of the vital current sent up to it from the roots, and obedient to its own inmost life, is different from the leaf and the leaf from the stem, so you and I and every living soul are different each from the other. What matters is only that we have let the thrill of the sap of the great Igdrasil of the universe voice itself, as it was meant to voice itself, in us. Our life impulse comes not from the crowd around us. It runs back direct to the heart of things. It finds a way to speak to me in my deepest consciousness. There lies the meaning, the beauty, the power, the imperative, of life. There for me, is the vision of right and wrong, good and evil. There the verdict of the multitude no longer concerns me. It is not often then a ques-

tion of external commandment or usage, that is of morals, but, Have you been loyal to the vision which was your vision, to the dream which was your dream, to the eagerness in quest of your own life which is the very hunger of God awakening in your heart? Has it been well with you in the hours when, gladly, quietly, you slipped on one side from the crowd and fell back on the great spring of life itself? There myself and I hold converse together.

That is only another way, when you analyze it, of saying Myself and God; for it is in the silence of that inmost soul of you that you come into touch with the heritage, not yet unfolded, which links you on once more to the throb of all the possibilities of the past. Then it is yours, after your own destined fashion, somehow to become a means toward that fuller and large revealing which shines in the inner realm where you look yourself in the eyes and grow quiet, strong, unafraid, because there lies behind you, as then, unfaltering, you set your feet once more to the untraveled road, the power of the swing of the universe as within and around you it climbs upward into life.

My Prayer

By Josephine L. Danforth.

Lord I believe, help Thou my unbelief!
Life's stony path no sunbeam flecks with gold;
Its dreary bleakness, stern and unrelieved
Strikes music of my heartstrings dumb with cold;
Help Thou my unbelief.

Lord I believe, yet doubting hours will come
When want, temptation, lies, in great array
Crush back the nobler forms of love and hope.
Trusting while doubting, I to Thee still pray
Help Thou my unbelief.

Teach me Thy plans are good and wisely made,
That out of grief comes often perfect light
Disclosing ways of blessedness and peace
Which in the end make e'en the dark road bright.
Help Thou my unbelief.

Teach me O Thine unutterable Love,
That life's a trust, with many things to bear
Of evil as of good, and through it all
Thy children never stray beyond Thy care.
Help Thou my unbelief.

And o'er my heart strings pour Thy music sweet
Of faith and patience, and may I retrieve
From dull despair the wandering steps of those
Who cannot with me cry, Lord I believe,—
Help Thou my unbelief.

Louisville, Ky.

The Western Conference and the New Unitarianism

By Robert S. Loring.

THE May meeting of the Western Unitarian Conference at Toledo was the most cheerful, amiable, optimistic, and confident I ever attended. Every conference hears a few discouraging reports from weak churches; but there have been conferences where there were few encouraging reports from even the strong churches, where even these seemed to be doing nothing more than grumbling at their orthodox neighbors, or just marking time, in their own work. Such dull gray days seem to have ended, and the sun seems once more to have cheerfully come out. The ministers appear to feel a new sense of responsibility for the use of their prized religious freedom, and a deeper conviction of the value of the church as an institution working for the development of the higher side of life. The great majority of the churches reported growth in membership, and a new faith in their own mission.

All through the meetings religion seemed to occupy the chief place in the Toledo synagogue, being placed above intellectual truth, way above mere wanton freedom, and perhaps an inch or two higher, or at least fully on a level of our old friend "salvation by character." Nobody stood for anything remotely resembling ethical culture apart from religion, or even for sociology divorced from theology. There was a surprising agreement as to the supreme value, both to the individual and to society, of the spiritual, and idealistic, and cosmic interpretation of life. Mr. Jones in the opening sermon pointed out that social brotherhood implies and should lead to a doctrine of Universal Fatherhood, and that love to man cannot be safely separated from love to God. Mr. Weatherly, at the ministers' meeting. set forth in a warm hearted way the need of standing for freedom of thought, for unity among those holding differing opinions, for sympathy towards all attempts to better social conditions, for a love which shall bind all parts of society together. In the discussion which followed, almost all of the ministers emphasised the fact that they did not care so much for the freedom as for the use made of it. They took a very serious and humble view of the responsibility which such freedom puts upon them to use it to develop in a positive, modern fashion the moral and spiritual life.

Tuesday afternoon Prof. Starbuck gave his address on Religious Education for Adolescence. Here again the emphasis was on something quite different from mere intellectual training. It was not so much modern bible history and radical bible criticism, as a careful upbuilding of the religious emotions and ideals that was needed. He upbraided the churches for neglecting the young people during the critical period of from fourteen to eighteen or twenty years of age. It is then they have to make most difficult readjustments to life, and need most help. In the first place there is a new birth of self, a process of organizing their new sense of personality. In the second place this new self must try to find a place within society, must adjust itself to complicated social customs, beliefs, creeds. They need to be brought under the influence of such writings as Emerson's essay on Self-Reliance, or Carlyle's Sartor Resartus, or Tennyson's poem the Two Voices, so as to make the change easier and safer. The old method of conversion in bulk was often brutal in form, but it was right in its fundamental conviction that the young need to be helped over the initiation period of life. The Sunday-school should among other things so train in in-

stitutionalism as to bring them into and make them a part of the church.

In the meetings of Wednesday afternoon and evening there was a welcome relief from shopworn addresses in praise of our radical selves, or in dispraise of other perpersons' orthodoxy, and a modest desire to study other forms of religion. Mr. Vail called attention to the fact that we might learn something from the better side of certain new religious bodies. Emerson represented the academic side of that eager search for reality which we call transcendentalism, and the Quimby-Eddy-Christian-Science movement, and Mr. Dresser and the New Thought movement, represented the popular side. In India there is a similar division between those who stand for an academic reform of religion and those who stand for a more popular reform. The extravagances and one-sidedness of these popular movements should not blind us to the lessons they can teach. They really regenerate people. They heal the mind and thus help to heal the body. They promote brotherhood. They show that religion exists to regenerate men, and that its intellectual statements are not an end by themselves, but only a means of practical work. There are two levels of religion, the intellectual, and then, higher up, the spiritual; and the churches should be too busy helping people to the higher level to seek after all truth. Religion is not so much doctrine, as a consciousness of the solidarity of the human race, that ability to see and feel God in different men and races, which, when felt and lived up to, brings salvation and peace.

If any lovers of the old-fashioned, critical, dogma-fighting type of Unitarianism had been present they would have received a further shock when Mr. Boynton gave his clear statement of the religious significance of the philosophy of James, and Bergson, and Eucken. We need to incorporate into our religion the mystical interpretation to the motest whatever feels good, of James, and Bergson's reliance upon intuition as the favorite tool of the spirit, and Eucken's trust in the independent, active, spiritual life. Such philosophies encourage men to trust their instincts and feelings more than they have lately been willing to do, and so free religion from fear of naturalism and intellectualism. The speaker and the audience were so much interested in religion, so sure that it was something larger and warmer than much current liberalism, that the full application of this to some forms of thought which have often appeared at our conferences was not made. However, it is easy to see what such new teaching would do to any haughty agnosticism, or to any complacent intellectualism. Instead of being regarded as radical, modern, up-to-date, such forms of thought must henceforth go way back in our meetings and humbly sit down beside the other distrusted forms of orthodoxy. Any man among us who wishes to retain his proud position as a heretic must be willing to be educated along quite new lines, for even a Unitarian "yesterday knows nothing of the best."

The evening meeting brought a new surprise. Our denomination seems to have lost its painful adolescence feeling of self-consciousness, its boyish desire to be forever trying to justify its recently discovered self. So there was no display of undisciplined hands and feet, of angular radical dogmas, but a losing of egotism in the desire to give warm testimony to "The High Quality of Life, in the Realm of Spirit, in Social Relations, as Manifold and yet Unbroken." Such a group of subjects reminds us more of the best religious feeling of our Unitarian hymns than it does of the rather dogmatic titles so often found on our conference programs. The first speaker, Mr. Williams, pointed out that it is the function of the church to stand for the worshipful, will to believe, the daring desire to for the eternal. He gave a decidedly

tives governing life. Starting with the need of helpful social activity, he asked what should lead the politician to work for something more than the office and the salary, the employer for more than profit, the workingman for more than wages? He thought the sense of the ego should be shattered, and even the desire for immortality made little of. Man should feel that he is now a part of the Infinite as the cells are a necessary part of the body, that he is a co-worker with God, a creator of society; and in this feeling of largeness he will find a motive to live largely, co-operatively, and well. Mr. Greenman expressed a doubt whether the church could do the work of trained social reformers. Religious education in itself was a form of social service. Let the church try to help on social work by building up sympathy and understanding between the different laborers in the social fied, and by cultivating that spirit and practice of worship which is everywhere needed and helpful. Mr. Pulsford asked why we should bother ourselves either about the Cosmic Life or about social service. If it is because this feels good to us, then why does it feel good? Because we cannot remain satisfied with the immediate sense perceptions and the temporary gratifications of the child with his self-centered egotism. Man needs to appropriate that life which is larger than his individual life, to have the mystic music of the spheres awakened in himself, to feel within something of that surge which flows through the flowers and trees. Then his life has a new meaning as his soul responds to the throbbing, climbing life of God within.

The "sweetness and light" that so far prevailed could not be soured and darkened even by the discussion of such subjects as "The Church as an Agency for Social Service and for Social Justice." It was as though the celebrated case of Social Justice versus 25 Beacon Street had never been heard of in the west, or at least had been forgotten for the time. The writer said he believed that the churches should concentrate their social service work upon that part of human life in which were found the greatest moral and spiritual dangers. This is in the leisure part of life. It is here that the saloons, low theatres, demoralizing dance halls, and also selfish extravagance and enervating luxury get in their work. Material gains and reforms will do away with most charity work; but will not make it certain that people will use their increasing opporunity and freedom for the development of the higher life. The church should ask what part of the leisure of the people near it can be organized for good, for wholesome amusements, for cultivation of social sympathies, the intellectual and the aesthetic life, and the upbuilding of religious faith. Mr. Cooper emphasized more strongly present social wrongs in his paper on Social Justice. He appealed to the churches to make a greater effort to understand what these wrongs are, and the direction in which reform must go. Yet he held that it was not so much the work of the church directly to plan new laws, or to reform industry in detail, or to take over the labors of the professional social workers, as to change those sentiments and ideals and aspirations which are at last to control and to transform society. It is how man thinks and feels towards society that determines social conditions. The church must see that its theology is sociological, that love to God does not forget love to man. But it must also see that its sociology is theological, that love to man connects itself with and finds support in faith in the saving Fatherhood of God.

We have here a new type of Unitarianism. It is not new in its separate details, but it is new in the way the details have combined to control a large group of churches. Such Unitarianism has no argument to make for logic chopping, for dry intellectualism, for supercilious criticism, for a religion that does not

pass beyond the right to doubt. When our glorious freedom is mentioned it no longer awakens a feeling of thankfulness that we are not as others, and especially not as our orthodox neighbors; but awakens instead a serious feeling of responsibility, and a searching doubt as to whether we use our freedom to best advantage. There is no longer distrust of the church as an institution, no fear that to enter it may unduly limit the social and religious life. It is seen that even a liberal church does not exist primarily to make men free, but to help men to build up for themselves and for others the moral, the spiritual, the religious life, to bring them within the noble limitations of those great ideals which shall make men strong, faithful and true. Social service and social justice are seen to depend at last upon social ideals, upon humane sentiments, upon feelings of brotherliness which are larger than any of our present reform plans, upon a religious trust in God and a religious love for our neighbor.

That such a change in attitude is bringing results was shown, not only in the optimism of the ministers, but also in the detailed reports of church membership and work. The treasurer of the conference reported all bills paid and a small balance on hand. Fifty-one churches reported 526 new members, with a loss of 117, making a net gain of 409. Youngstown had 23 new members; Oklahoma 30; Cleveland 69, with 30 added to the Sunday-school; Lincoln 42; Unity Church, St. Louis 19, with a 50 percent increase in the morning congregations; Davenport 10 new members since January 1st; Minneapolis a large gain in attendance and the church rebuilt after the fire; Detroit 25 new contributing families, with 15 other new families attending church. Much of the gain in attendance has been due to better advertising methods. Mr. Foote pointed out the need of advertising, of heartily welcoming strangers, of developing the church as an organization. Unity Church, Chicago, has started an active laymen's movement to reach out into the neighboring community, which has been very successful. As Secretary Smith pointed out in the most cheerful report the conference has listened to for years, there is growing up a new consciousness that our churches should not be private chapels for the select few, but should be organized to go out and reach the people. The cramping effect which some narrow churches have had on men in the past has passed into the background of our conference thought. It is seen that while any institution may limit a man's freedom to be eccentric and lonely a church organized on broad modern lines can greatly increase his opportunity to do good both to himself and to his neighbors.

The conference re-elected its officers, thanked the Toledo friends for their generous hospitality, ordered that all the good things of the next meeting should be concentrated within three days' time, and closed with the devotional service led by Mr. Shippen. Looking at the new self which appeared at the conference an unfriendly critic might say that we had at last been reborn, been converted to religion. But a friendly critic might point out that we were simply trying to apply in new and better ways the best ideals of Channing, of our great hymn-writers, of Emerson to the social and spiritual needs of our age. Since it was the western churches which first gave to our denomination that large idea of religious freedom which all of us now hold, why should it not be the western churches which should give a striking, new example of ways in which such freedom can be used to better advantage, and so deepen and make certain our belief that even under the changed theological conditions of our age, our radical churches have their special type of religious character to develop, and their own religious field to cultivate, and both the willingness and the ability to do this special kind of work.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

SOME HYMNS OF SOCIAL AWAKENING.

IN the opening pages of Prof. Walter Rauschenbusch's new book entitled "The Christianizing of the Social Order," which may be fittingly described as a worthy successor of the author's earlier epoch-making work on "Christianity and the Social Crisis," there occurs an interesting discussion of "the rebirth" in our time of that social idealism of Christianity, which was so conspicuous a part of the original message of Jesus and so vital an impulse behind the heroic propaganda of his early followers, but which disappeared so utterly in the later centuries of triumphant dogmatism and self-absorbed ecclesiasticism. After tracing "the emergence" of this "social hope" from its long eclipse, which began, according to his testimony, "with the dawn of modern democracy," Prof. Rauschenbusch turns to the consideration of the consequences of various kinds which are destined to follow upon this revolutionary transformation of our religious consciousness, and says, among other things:

> "Now that the conception of the Kingdom of God has re-entered Christian thought, all religious thinking will have to be done in a new synthesis. In the past the theology of the church could be stated with scarcely a mention of that purpose which had been the central thought of Christ. Christian hymn books could be compiled without giving expression to this mighty religious hope and motive. Now the Church will have to recast its systematic and practical theology, its ritual, its prayers, its hymns, and its evangelism to make room, not simply for the terminology, but for the aims, the motives, the passions, the philosophy, which are summed up in the phrase 'the Kingdom of God.' But in thus readjusting itself, it will be working out its own salvation, and will become the organ of a more searching and constructive redemption for modern humanity."

There is no one of us, I imagine —especially those of us who are clergymen in active service!—who has not felt the crying need of a new ritual of prayers and hymns, to give expression in some adequate fashion to that new religion of social idealism, which has suddenly taken possession of our souls. How despairingly have we searched through the responsive readings, which still clutter our modern service books, for words which would reflect, however dimly, something of the content of our contemporary religious thought! With what growing helplessness have we read our hymnals, page by page, and tried to discover, amid the wilderness of verses setting forth the hopes and fears of individual salvation, some few hymns which might give voice to our present day aspirations for the salvation of the race. How have we stumbled as we have tried to find a vocabulary of prayer for the utterance of our yearnings for the emancipation of humanity from the inequalities and injustices of modern industrialism, and how vainly have we turned for help in this regard to the ancient masters of devotional expression? A new religion has dawned upon this western world of ours—a religion as different from classic Protestantism and traditional Catholicism as early Christianity was different from the Jewish and Greco-Roman faiths which it displanted, and behold, we have no words in which to set it forth! The great need of our day is a new literature of prayer and praise; and certain it is that not until this literature has been created—or rather has grown, for true literature is a natural and not an artificial product!—can this new religion be said to have come unto its own.

What the new prayers of our time must be has been wonderfully revealed by Prof. Rauschenbusch

himself, in his little book entitled "For God and the People: Prayers of the Social Awakening," which is not only a "pioneering venture," as the author modestly calls it, but an achievement of the first order in the field of devotional literature. What the new hymns are destined to be, however, has not yet been declared. Various attempts have been made to compile new hymnals which should give expression to the distinctly social viewpoint of modern religion. All of these books, however, even the "Hymns of the Kingdom," which is the best to date, must be regarded on the whole as failures, for the reason that their editors have tried to unearth social hymns from the accumulated material of the past, and have not seen, as did Prof. Rauschenbusch in his book of prayers, that we must cut away from the past altogether, and write our material all anew. This is a work not of archeological re-discovery, but of creation from the beginning—not a fresh gleaning, but a new sowing, of the field! We must sit ourselves down to write our own hymns in our own way, with the thought and in the language of our own day, praying God that the very greatness of the task may stir our souls to their very depths, and move us perhaps once or twice, in a hundred brave endeavors, to expression which is not wholly vain.

For some years past, now, I have been deliberately setting myself this task, and now and then have gained results which I have dared to subject to the judgment of my fellows. This month I am gathering together in this Department the hymns that I have written and published during the eight years of my ministry. I do this, let me point out, in all sincerity, not because I flatter myself that the verses are necessarily worth preserving, but because I am anxious to give a suggestion at least of what I believe must be the character of the new hymnology of the future. No one of these hymns is adequate to my purpose, as I already know, but the massing of them here may, through sheer force of numbers, perhaps, accomplish in some fashion the end I have in view.

(a) A Child Labor Hymn.

O God, whose justice is a rod
  That smites our human greed,
Whose mercy is a healing balm
  For hearts that break and bleed;
We cry to Thee, O Lord, for strength
  To right the wrongs of earth,
To lift the yokes, to break the bonds,
  That make a curse of birth.

We pray for all thy little ones,
  Who toil in mine and mill;
Whose bitter cries of agony
  No clanking wheels can still;
Whose eyes peer blind in rooms of night,
  By heaven's rays unlit;
Who choke and sob in poisoned dust
  Of factory and pit.

O Father, are these children thine,
  All bent and scarred and maimed,
With little hands all gnarled and torn,
  With feet all bruised and lame;
With lips that never frame a smile,
  With cheeks seared deep with pain,
With eyes bedimmed and swollen red
  By tears that fall like rain?

These little ones, our Father, thine—
  Who never play and sing,
Who ne'er with shouts of gladsome mirth
  Make woods and pastures ring;
Who know all manhood's toil and grief,
  E'er manhood's strength is won,
Who taste the bitterness of life,
  When life has scarce begun?

O Lord, lay bare thy mighty arm,
  Unloose thy venegeance' flood,
Smite with thy wrath the lustful greed
  That feeds on children's blood;
And in thy mercy, from their bonds
  These little ones release,
And give them air and sun and play,
  And love and joy and peace.

(b) A Hymn for the Church.

O God, we pray thee for thy church,
  As prostrate now she lies,
Blind to the bitter woes of men,
  And heedless of their cries.

We see her helpless in the bonds
  Of liturgy and creed;
We see her daily bought and sold
  By worldly pride and greed.

Before her jeweled altars kneel
  The princes of the land,
While far without her rusted gates,
  The nameless millions stand.

Her cloistered courts re-echo strains
Of ancient praise and prayer;
But catch no vagrant whisper of
Man's yearning and despair.

O God, redeem thy faithless church,
Purge her of shame and sin;
Bid her to fling her portals wide,
That all may enter in.

Bid her to hear the world's wild cry
For justice among men,
Bid her to see the blood and tears
Which stain the earth again.

Teach her to speak thine ancient word,
To do thy perfect will,
Till all mankind unfettered stands
And free of every ill.

(c) A Hymn of Justice.

Almighty God, beneath whose eye,
No sparrow falls in vain,
Who giveth free to high and low
The sunshine and the rain,
Amid the darkness of our days
We turn to thee for light,
And to thy love, we make appeal
For Justice and for Right.

Behold, O God, the myriad throngs
Who toil from sun to sun,
The bondsmen of the forge and shaft,
Whose tasks are never done.
Behold them pile, in sweat and tears,
The wealth of kingly lands,
And then, in hours of patient prayer,
To thee lift empty hands.

Their eyes ne'er watch the lonely shore,
Nor rest on pastures green,
The plain and hill, and waters still,
Are all by them unseen;
The wandering sunbeams meet them not,
The breezes pass them by—
Fettered in mine and mill and slum,
They work and sleep and die.

For them no poet dreams his dream,
No prophet speaks his word,
The raptured song of saint and seer
Trembles and thrills unheard;
Stunned by the roar of pulsing steel,
Dust-choked and faint of breath,
Despairing, starving, naked, sick,
They hail the boon of death.

Almighty God, behold thy will
Flouted and scorned and shamed,
Behold these children of thy heart,
Burdened and robbed and maimed;
Lift high thy sword of love, and smite
The greed of power and place,
And to the least of these restore
The bounties of thy grace.

(d) A Hymn of Peace.

God of the nations, near and far,
Ruler of all mankind,
Bless thou thy peoples as they strive
The paths of peace to find.

The clash of arms still shakes the sky,
King battles still with king;
Wild through the frighted air of night
The bloody tocsins ring.

But clearer far the friendly speech
Of scientists and seers,
The wise debate of statesmen and
The shouts of pioneers.

And stronger far the clasped hands
Of labor's teeming throngs,
Who in a hundred tongues repeat
Their common creeds and songs.

From shore to shore the peoples call
In loud and sweet acclaim;
The gloom of land and sea is lit
With Pentecostal flame.

O Father, from the curse of war
We pray thee give release;
And speed, O speed thy blessed day
Of justice, love, and peace.

(e) A Patriotic Hymn.

America triumphant!
Brave land of pioneers!
On mountain peak and prairie
Their winding trail appears.
The wilderness is planted;
The deserts bloom and sing;
On coast and plain the cities
Their smoky banners fling.

America triumphant!
New shrine of pilgrim feet!
The poor and lost and hunted
Before thine altars meet.
From sword of czar and sultan,
From ban of priest and peer,
To thee, o'er trackless waters,
They come in hope and fear.

America triumphant!
Dear homeland of the free!
Thy sons have fought and fallen,
To win release for thee.
They broke the chains of empire;
They smote the wrongs of state;
And lies of law and custom
They blasted with their hate.

America triumphant!
Grasp firm thy sword and shield!
Not yet have all thy foemen
Been driven from the field.
They lurk by forge and market,
They hide in mine and mill;
And bold with greed of conquest,
They flout thy blessed will.

America, America!
Triumphant thou shalt be!
Thy hills and vales shall echo
The shouts of liberty.

Thy bards shall sing thy glory,
Thy prophets tell thy praise,
And all thy sons and daughters
Acclaim thy golden days.

(f) A Hymn of Trust.

O God, whose law from age to age
No chance or change can know,
Whose love forevermore abides,
While æons come and go,
From all the strife of earthly life
To thine embrace we flee,
And 'mid our crowding doubts and fears
Would put our trust in thee.

The winds, thy faithful messengers,
Are guided by thy hand,
Thy ministers, the flames of fire,
Obey thy stern command;
The seas resound within the bound
Where thy dominion reigns,
And wheeling planets seek the paths
Thy mighty will ordains.

Thy holy purpose moves before
The nations on their way,
And leads the stumbling hosts of men
From darkness into day.
No captain's sword—no prophet's word—
But thy great mercy prove;
No clime or kindred but attests
Thy Providence of love.

Dear Father, we would learn to trust
The doing of thy will,
And in thy perfect law of love
Our doubts and fears would still.
Help us to know, in joy or woe,
Thy ways are always best,
And we, thy children evermore,
By thy great goodness blest.

DR. SULLIVAN'S "MISSION" AT ATTLEBORO.

Attleboro has had a new and wonderful experience, and a revelation has been made of the possibilities of Unitarianism when properly put before the people. Last fall, after hearing Rev. William Sullivan at Gloucester, Mr. Horner conceived the idea of persuading Mr. Sullivan to come to Attleboro and conduct a mission in Pilgrim Church as in the old days when he was a paulist priest, only now as a Unitarian minister, in behalf of that pure religion of reason and conscience illuminated by the spirit. Now it is all over, and the people are as those who have been on a mountain top and have seen God face to face. Think of an audience sceptical and yet wondering, converted into an ever-growing interest, looking forward longingly to the next night! Think of people sitting on the steps of the church half an hour before the doors were opened! Think of ministers and people coming from Providence, Taunton, North Attleboro, Norton, and as far as Sharon, and coming again and again! Think of people in a commercialized town like Attleboro filling a church that will seat hundreds night after night of a week of evenings, in spite of innumerable outside attractions, and then listening with wonder and awe to discourses of an hour's length, and then reluctantly going home. That is what has happened in Attleboro. None of the usual attractions of the professional revivalist were used, nothing but congregational hymns, Scriptures, prayer, and sermon; no collections taken, but the whole expense of the mission paid by voluntary contributions handed to the local minister, and the crowds increasing every night to the last. Mr. Sullivan himself said he never looked into the faces of finer congregations in the old days of his priesthood. The appeal was to reason and the moral sense, but given by one who spoke as with authority, quietly, persuasively, and with a sympathy of human feeling that grips one's very soul. Mr. Sullivan is a new man among us, but he can teach the whole denomination that Unitarianism hasn't yet been born. With such as he to carry its message, it will sweep the world, so that Mr. Taft will no longer wonder why the world is not Unitarian. In Mr. Sullivan's preaching there is nothing but "sweetness and light," and not only the common people, but ministers and all hear him gladly.—*From the Christian Register.*

Church Efficiency

Conducted by EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions, suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris 16 Rockledge Road, Montclair, N. J.

EFFICIENCY ESSENTIALS.

The first requisite of a good church worker is that he feel a real personal need for deeper, fuller more satisfying life, and have faith that through the church his need can be met.

Not a mere recipient but a reciprocator will such a soul be. He knows the quickening of his inner self comes from the together-life of the church in which he has an active part.

An affirmative, constructive church is necessary to meet his need and give him adequate expression. He is only enlisted by the church which brings things to pass. Results are essential, but the subjective influence of the doing is still more necessary.

To get good without giving it is a contradiction of terms. It is as impossible as doing good without getting good. So the really quickened man or woman is necessarily a missionary. The growing soul and the growing church need each other.

The defining of aim and the choosing of means require and produce clarity of purpose and definiteness of ideal in the individual.

Growth or death are the alternatives from which a church must choose. If modern methods at first seem too aggressive and commercial, will it not be profitable to think about them while the old methods are being tried and found wanting? "By their fruits ye shall know them."

Examine yourself. What is really worth while? Is it the life of show and clatter? Is it not rather the absence of these and the ear to the ground listening for the still small voice? Is there any better route to reality than through the church? Then why not go into the work and get others to do so with that abandon of enthusiasm which the quest for the most precious things justifies?

Do you really believe that your church is or can be made a potent instrument for the promotion of the life of the spirit? Does your experience justify you in the conviction that men and women can get through it that which will be a rich reward for their time and effort? If not why not quit it and put your endeavor to better use in this all too brief life? But if it is capable of giving bountifully of the best things can you do less than to tell others and bring them in? If so must you not turn to that greatest force for moving men, advertising?

Advertising achieves wonderful results in the business world in spite of the heavy handicap of suspicion created by the selfish motive of the advertiser. What might it not do in behalf of that great unselfish agency for quickening the spirit and promoting the ideal life?

Yes, a very intimate thing and retiring is religion, shunning all publicity, irreverent expression and unsympathy. But when men are at the forks of the roads, to turn toward the more spiritual way involves the same laws of the mind as bringing them to any other decision to act. Moreover advertising

is not inherently blatent and undignified. Advertising really means to "advert or turn towards." And to advertise to turn people towards religion, is not to hawk religion, but to point people toward the way and the vehicle.

To give is to live. If one be really saturated with the consciousness of the blessed intimacy he can refrain from telling the good news only at the peril of losing his priceless possession. And if he have enough restraint and wisdom, he will spare the people who are unready and indifferent, and make use of the persuasive dignity of clear language, by print or otherwise conveyed, so that it will reach the hungering and responsive.

Men long for they know not what and can find satisfaction only in that deeper, fuller life which mistakes not means for ends; which relegates things and dollar-getting to their proper place in its quest for real wealth and the great "peace which the world cannot give." Many believe that longing never was more prevalent than now. Is your church going forth to seize the great opportunity to develop this vague and restless discontent into a conscious desire for reality?

ALL WANT THE CHURCHES' PRODUCT.

Everybody wants what the church exists to give, namely "Life, more life, broader, deeper, fuller, more satisfying life." Do not all yearn for, and spend their days in seeking just this thing? And is it not to develop this fuller life that the churches exist?

So, as lonesome we look at the empty pews, we ask if we few are all who sanely seek the light? Are we God's elect, or wisdom's select, or is there room for the suspicion that the church is not on its job? If the world seeks to get what the church seeks to furnish, and the world goes unsatisfied while the church fails to successfully market its product, is it not obvious that the world and the church should strive to understand each other better?

To bring this about two things seem to be needed: First, the church should make sure that it can deliver the goods that the market really requires; and second it should see that its machinery and methods for marketing its product are the best and up to date.

The business man's way to do both of these things would be to adopt agressive methods of pushing the goods by getting into close touch with customers. He could thereby at the same time prove the merits and discover the short-comings of his product and the weakness of his methods of distribution.

One of two things is true of the church; either it is not in a position to render the most valuable service, or else its promotion methods are at fault; for it is simply unthinkable that there is not really a larger demand for the life of the spirit than the numbers ministered to by the churches would seem to indicate.

THE MOST PROFIT FROM A MEETING.

Did you ever notice how very much more is done at a meeting if the right man or woman is in the chair? What are some of the things that make for a profitable meeting.

Where it is possible the questions to be acted upon should be stated in advance so that the thinking can be done before hand. Then the rigidness of the enforcement of parliamentary rules should depend upon circumstances. While the spirit of such fairness as rules are designed to insure should of course prevail, a strict technical enforcement sometimes silences the less experienced speakers whose opinions may be valuable.

One of the most common mistakes is to permit speakers to get away from the subject in hand. The chair has no business to waste the time of the meeting even to follow an interesting line of thought which is irrelevant. The good chairman

hears and recognizes the utterances that conduce to getting things done by really progressing the subject. On the other hand he is especially anxious that the minority have full and free expression. Herein lies one of the secrets of harmony in real democracy. Fairness to the under dog is a virtue appreciated even by the upper one, of the right stamp.

The good chairman obtrudes himself as little as possible but he does keep things doing, and tries to bring out every important phase of thought on the subject.

If a meeting is called to order promptly, the program so arranged as to get the most important things done, and things are really brought to pass to make the meeting worth while, people go away with a good feeling, and come next time. The good meeting is a thing which will not just happen but a thing to be achieved. A meeting may be efficient as a time-saver and doer of important things, in proportion to the size of the attendance, or it may waste time and irritate the temper of the whole company, depending upon how competently it is edited and managed.

BOSTON LAYMAN

THE Boston Layman, in THE UNITARIAN ADVANCE, assumes without the suspirion of dispute that the Unitarian message ought to move the world. He backs his belief with the prophecy of Jefferson and the wonder of Taft.

Since there is no question about the message being dynamic and true coupled with another assumption that Unitarianism has not moved the world—the "layman" must look elsewhere for an explanation or explanations and he finds them in the facts, as he supposes, of a ministry not deeply moved and an unfree pulpit—indifferent clergy in thraldom.

I partially agree with the "layman." An indifferent clergy would be easily enslaved and quite useless in a heroic cause.

But I do not stop where the "layman" does, I inquire the cause of the not deeply moved ministry, and I find it in the message itself.

Unitarianism has been and is now largely engaged in allaying fears. The result is a placid church and a placid ministry. It behaves somewhat like fatalism. Those whom an inscrutable providence has prepared will find our faith, and no *real* danger faces the individual soul, a kindly evolution will coerce all into eternal life and bliss. real reason our faith does not move

To my poor judgment this is the us to heroic, zealous, unceasing, and rapturous endeavor. It allays fear and effort.

O, Merciful God, send us many souls, who see the danger before the spiritually indifferent. Each soul must win its vitality eternal, escape the round of lower nature, enter the vestibule of heavenly life here and now and awaken, to like effort, as many souls as possible to acceptance of this glorious opportunity.

The freedom of the pulpit will take care of itself, given the dynamic soul-saving message.

B. A. H.

Mount Pleasant, Mich.

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THE CHRISTIAN COMMONWEALTH, "Organ of the World-Wide Progressive Movement in Religion and Social Ethics" is published in London every Wednesday, and has among its editors Rev. R. J. Campbell, Rev. Stopford A. Brooke, Rev. T. K. Cheyne, Prof. L. P. Jacks, Very Rev. G. W. Kitchin, Dean of Durham, Rev. W. E. Orchard, Sir Philip Snowden, Mrs. Sydney Webb and Rev. T. Rhoudda Williams amongst others. Just now "The Christian Commonwealth" is seeking to interest progressive people in America as well as in England, and every clergyman in the Unitarian and Universalist fellowship has recently received a sample copy. We hope that at least two-thirds of these people will be tempted to try this "Organ of the World-Wide Progressive Movement" from across the seas, for it will do them good. Liberalism in religion is proving itself to be more and more an interdenominational interest, these days, and absolutely without local limitations; and besides being progressive, the Christian Commonwealth seems very enterprising and readable—at once alert and sane.

Our Readers' Exchange

"BILLY SUNDAY."

Editor of The Unitarian Advance:

The visit of "Billy' Sunday to any city is fatal to a certain element of christianity. I passed through, or rather a tidal wave of "Billy" Sunday religion swept over me and my church in an eastern city. The floods ebbed and flowed for six weeks. Previous to that time there were hourly rumblings of the oncoming storms for two months, and after the flood receded, it has been a matter of daily practice to find disastrous results, even to now,—five years after. The same section has been "invaded" three times since with similar results.

Our Unitarian brother referred to, in the Advance of May, need have no grave fears for his safety, nor for the health of his church. No doubt many people who do not know him will hear of him and his heresy through Sunday. People came to my church direct from Sunday's irrational railing and senseless dramatics. Mr. Sunday prayed for me in public: he denounced my religion. He even described my death and passing into the other life, how God would put me into an elevator and shoot me down to hell. He said "Unitarians crucified Christ." The only thing for my Unitarian brother ministers to do is to cultivate patience and good cheer. Do as any good Unitarian church would do in impending disaster: Have the church warm and well lighted; the doors open and just wait, for many a rescue can be made from the storm that will certainly come.

Mr. Sunday, to my mind leaves only disaster behind, including empty purses. He takes no salary , but welcomes gifts, which rarely fail to come under the income of President Wilson. The revival in our city cost close to $50,000 in money. Homes were broken up or divided: peaceful churches got to quarreling. Our two ministerial Unions to which I belonged and in which I held office became the centers of disgraceful brawls and my presence in them caused much harsh criticism for the quality of christianity that would tolerate a heretic as a member of an Association.

The methods of Mr. Sunday drew crowds who liked excitement and sensations. Much of Sunday's language was unfit to be heard by young people. A good saint told me, as I criticised the "vulgar" language used. "You are right, it does not read well; but when you hear him speak it doesn't sound that way."

Mr. Sunday's insincerity is overcome by dramatic setting: his methods are psychological not spiritual; his aim is to get gain and he gets it. He was received at the depot by thousands. A procession headed by a band and by Sunday swept through the city like a political army. His going was equally triumphant, welcomed by more, if anything He left the removing of the $10,000 auditorium and the human wrecks for other hands. One physician had 15 women in his private sanitarium, one of whom was his wife—all nervous wrecks.

Our Unitarian brother, with his religion is high and dry. Sunday always helps every object he aims to injure. Here is a characteristic prayer: "Well God, here we be, just come right along now and help us out. Billy 'll do his part, you know that, God. Oh God, bless the Presbyterians,—give um a boost, they need it. Bless the Methodists, —help um go it with their fire; Bless the Baptists—Oh God bless the Unitarians—my God! Yes bless the Christian Science:—they — — No. God,—send um to hell! send um to hell!"

Yet people pay often $500 to $1000 a day for this sort of religion, which only proves that evolution has done little in modern religion. Men like Moody command their enemies: Moody was sincere, and today his memory alone is doing more good in our country

than a dozen men like Sunday can do. Yet to my mind Sunday is a greater man than they who give to him the keys of a city.

Clarence J. Harris.

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A TEMPERANCE APPEAL.

Editor of The Unitarian Advance:

The general superintendent of the great Pennsylvania railroad system, far-famed for its efficiency, recently stated: "You can't run trains and drink rum at the same time." A year ago the Lord Mayor of London, had at the Mansion House, a great company of physicians, among them the most eminent in the realm, and addresses were given by leading doctors, emphasizing the importance of total abstinence to business and industry, and calling special attention to the danger of drink to young men. Earnest pleas were made that everywhere more attention be given to the subject. A great American Insurance Company a few months ago had a temperance Bulletin prepared by a half dozen distinguished scientific authorities and sent out some millions of copies to their policy holders and the general public, showing how important its managers consider this subject. I could give scores of impressive illustrations along the same line.

But what are our Unitarian churches doing about the matter? Where is there a church study class among our young people devoted to a study of the startling facts made known by recent scientific investigation respecting the evil efforts of alcohol? Are not these vital facts as important as a knowledge of Browning or the habits of birds? I scan the programmes of our local conferences but almost never do I find an allusion to the Drink Curse. But does it not deserve as much attention as single tax and tenement house reform? I eagerly study the reports of the work of our Alliance, and how much noble work of most practical character our women are doing? But I find nowhere any interest in this subject, about which European Kings are frequently talking; a subject which governments have appointed commissions to investigate; a subject which scores of the world's most eminent scientists are investigating and hundreds of doctors are discussing.

The churches are asked to observe "Tuberculosis Sunday," and it is well. But Drink is by far the largest contributing cause to the dreaded disease; and yet, how few of our pulpits ever refer to it? They are asked to give a Sunday to a service in behalf of Prison and Convicts, and yet, how many of our ministers ever discuss the Drink Habit, which does more to make criminals than any other influence? Far and wide, "Peace Sunday" is observed, and the custom is most commendable. But the drinking of liquor is the greatest "Disturber of the Peace" in the world. There are twice as many policemen in our Nation as Federal soldiers in our standing army, and they deal chiefly with problems directly or indirectly connected with beer and whiskey. And yet, how seldom a Unitarian minister describes the financial waste of Drink,—greater than that of armies; or the waste of manhood through drinking,—greater than that of battles; or the wrongs to women and children due to the saloon,—greater than the horrors of war!

The temperance movement has long since passed beyond the stage of fanaticism. The facts with which it deals are the discoveries of scientific laboratories, the disclosures of insurance experience, the deductions from hospital observations, the clear conclusion of industrial policy, the result of athletic tests. These facts ought to be given with power to the people and inculcated in the young life of the nation. Can not we, as a denomination, do more for the great cause? Our pulpit ought to be eloquent for temperance as in the days of Channing, Parker, and Pierpont, Our Sunday Schools and Alliances ought to give the subject increasing attention.

Joseph H. Crooker.

THE BOSTON ANNIVERSARY MEETINGS.

IN describing such a series of meetings as marked the eighty-eighth anniversary of the organization of the A. U. A. one hardly knows where to start. To commence at either end of the programme and move either forward or backward, as the case may be, with any degree of thoroughness, is to invite a narrative altogether beyond the limits of the reporter's space and the reader's endurance. To describe in detail any three or four of the most prominent meetings, such as the Annual Meeting of the Association, the Public Meeting of the National Alliance, the Festival, or the Fellowship for Social Justice, would obviously be to minimize the importance of other meetings of significant value and interest. For, after all, in spite of the unusually large attendance and the unbounded enthusiasm which marked every meeting, it still remained true, as in former years, that where two or three were gathered together the spirit of Unitarianism was essentially present, and meetings not announced upon the programme were sometimes the most valuable of all. However, the frequent use of the "Standing Room Only" sign was what many were pleased to interpret as one of the encouraging signs of the times; and this was a condition which developed early in the week.

At 6:30 on Sunday evening five hundred people were standing outside the doors of Ford Hall waiting for admission to the widely heralded meeting of the Fellowship for Social Justice; long before eight o'clock no more admissions were permitted, and it was reported that substantial numbers were turned away from the Bulfinch Place Church, where an over-flow meeting was held.

On Tuesday evening the demand to hear Mr. Sullivan was so great that an additional service was held in the vestry of the Arlington Street Church, and his presence was required at both church and chapel. Large numbers remained standing at the Alliance and Sunday School meetings, and every seat in Tremont Temple for the Fesival had been assigned many days in advance. In fact there seemed to be meetings to suit the most versatile and cosmopolitan taste,—conservatives and radicals, stand-patters and insurgents—they all seemed to find something to their own peculiar fancy and conviction.

For the purpose of this report, that little incident between the Arlington Street Church and the Fellowship for Social Justice may be dismissed with a passing word. It would probably be conceded by the most conservative that one of the most religious meetings of the week was that which took place in Ford Hall on Sunday night. Of course the cub reporters of the Boston papers were looking for news when they featured the inquiry of Mrs. Stokes, in view of the objection which had been raised against her, as to what would be done with Jesus at the Arlington Street Church, and they were placing a totally unjust emphasis upon what she said and the spirit in which it was spoken. As a matter of fact, that is a question which might seriously be asked about the majority of Christian churches, while the real message of Mrs. Stokes was a winsome and persuasive appeal to apply the religion of Jesus to the conditions of modern social life. A somewhat calm inquiry seems to have disclosed the fact that no small degree of the feeling developed in connection with the refusal of the Arlington Street Church is to be attributed to a misunderstanding of the phrase "Boston Unitarianism." Mr. Holmes in his article in the May number of "THE UNITARIAN ADVANCE" uses the phrase as it originated from the pen of Rev. O. B. Frothingham in a book bearing that phrase as its title. Many people, on the other hand, seem to have interpreted it as meaning "The Unitarians of Boston." The two are

separate and distinct, and as this book of Mr. Frothingham's is reported to be out of print, it would seem to be the obvious duty of our ministers to explain just wherein the difference lies. Mr. Holmes was entirely right in his charge against particular wrongs which he had in mind while those who challenge his statements are right in saying that the Unitarians of Boston are not all guilty. Another attempt will be made next year to secure this church for the Fellowship meeting; at any rate, it will be held in some Boston church if possible.

The Annual Meeting of the Unitarian Association was marked by favoring tides and unimpeded progress. Resolutions and debates and points of order, motions to investigate and efforts to "lay upon the table," which have occupied such a prominent position in the proceedings of former years, were conspicuous by their absence. No Boston Browning Club could have wished for greater regularity of motion or equanimity of temper. As a result, the well filled galleries were deprived of the thrills and surprises which many of their occupants have been trained to expect, while many a fluent speech will have to await a more propitious occasion for its delivery.

There were compensations, however, in as much as those who outlined the programme had arranged with the leaders of several of our missionary enterprises in different sections of the country to describe the peculiar conditions under which they are attempting to proclaim our faith, and to appeal for their special needs. Turning first to the Canadian Northwest, Rev. Horace Westwood, of Winnepeg, made a most effective plea for the immediate construction of a church in the rapidly growing city in which he lives. He told of the strategic position of Winnepeg as regards commercial development, and of the numbers of people who are ready to welcome the message which Unitarianism has to offer them. Mr. Westwood proved to be a "winning beggar," as Mr. Frothingham characterized him, since at the close of his address virtual pledges of support were made by some half dozen of the ministers of our most influential churches.

Rev. Henry H. Burch of Youngstown, Ohio, created a great deal of merriment as he described the conditions in the Middle West. What is needed there, he said, is not an intellectual monk who will shut himself up in a cave and peek out once in a while, but leaders with culture, manliness and philosophy who will have faith in the people and show it in a very real way by being one of them.

Rev. Troward H. Marshall, whose name has become familiar through his ministry in Dayton, O., described some of the terrible conditions which prevailed after the disastrous floods in March. He came, he said, with a heart full of gratitude for the swift and beautiful responses which reached him from Mr. Wilson and Mr. Howe in Dr. Eliot's absence, in answer to his appeal and of the generous sum of money which came from churches through the A. U. A. This enabled him to dispense spontaneous and wholesouled relief to many who would not apply to other sources.

The practice of past years by the Secretaries of the various departments, in submitting their reports in printed form was again employed, copies being placed in the hands of every delegate upon the floor of the meeting. These reports will amply repay a careful reading by any persons who were this year, or who in past years have been delegates from their local churches. An ingenious reporter of one of the Boston papers has thus summarized these abstracts:

Rev. Henry Wilder Foote of the church extension department reported the whole number of churches and missions to be 74. There has also been efficient and satisfactory work among new Americans.

The department of foreign relations, of which Rev. Charles W. Wendte is secretary, has extended its mission work in various lands, especially in Tokio. The directors are now hoping for a second church there. The committee recommends steps to arouse the Unitarian churches, Sunday schools, alliances, clubs, etc; courses of lectures in foreign lands, the foundation of scholarships in colleges in India, and an institute to be held in Channing Hall.

Rev. William I. Lawrance, secretary of the Department of Education—in co-operation with the Sunday School Society and the American Unitarian Association during the past year—reports a fuller equipment, an ample support and an enlargement of activities.

The Department of Social and Public Service has carried on its usual work during the year; held conferences in which there have been gains in membership; instituted field lectures; carried on housing reforms and acted as a bureau of advice and information.

The committee on the Ministerial Aid Fund reports a substantial increase during the year, so that the capital fund now amounts to $136,-445.68. The income of funds amounting to $15,420 is also available. From the income aid to the amount of $4898.62 has been granted to 62 ministers and five widows or daughters. The church building fund now amounts to $153,107.15. Seven societies have completed payment, and new loans to the amount of $12,500 have been made to new churches.

The publication department, through agent F. Stanley Howe, reported the printing and distribution of 396,500 copies of tracts and other pamphlets, at a total cost, including postage, etc, of $2956.65; and the publication of eight new books.

Difficult as it is to do justice within the space of a few paragraphs, to the laymen's festival, it is equally impossible to describe with any degree of accuracy the two important meetings held under the auspices of the Women's Alliance. At the public meeting held on Monday afternoon at the South Congregational Church, hundreds were standing at the rear and around the sides of the Auditorium. The "Spirit of Youth,"—doubtless with apology to Jane Addams—was the subject of discussion. Rev. Edgar S. Wiers of Montclair, N. J., described youth and religion from the point of view of the child's psychological development. Miss Thompson of Brookline outlined the activity of the Junior Alliance in the First Parish Church in Brookline, while Rev. Anna Garlin Spencer, ever young for truth, righteousness, and purity, pled for the maintainence of a definite programme in the moral education of youth.

Two days later the annual business meeting of the Alliance was called to order at the same church, by the President of the Alliance, Miss Emma C. Low.

The meeting was opened with a tribute to the memory of Mrs. Emily A. Fifield by Mrs. Mary P. Wells Smith of Greenfield, in which the long and useful activity of Mrs. Fifield as the recording secretary of the alliance, and in all the interest of Unitarianism in general was interestingly reviewed.

Resolutions expressing a deep sense of loss and an appreciation of the rare qualities of Mrs. Fifield were unanimously passed.

The following officers were elected: Anna M. Bancroft, president; Caroline F. Atherton, recording secretary; Lucie Clapp Noyes, treasurer.

It was unanimously voted to eliminate the word "National" from the title of the organization,—out of deference to the Canadian branches —the name now being "The Alliance of Unitarian Women."

Any attempt to describe the meetings of anniversary week without making recognition of the time honored Festival, might be put down at once as entirely inadequate.

It was upon this occasion that ex-president William H. Taft, received what he called a "rejuvenating bath" in Unitarianism.

He said he had never seen so many Unitarians assembled under one roof, and the sight evidently inspired him to his most genial mood and also to earnest expression of loyalty to the cause of liberal religion.

Not since the days of John Quincy Adams has a former President acted as toastmaster at this festival of Anniversary Week, which is given by laymen to ministers and their wives. There were 2500 people in the audience—all that the hall could hold—and a high pitch of enthusiasm marked the occasion.

After grace had been said by Rev. Sydney B. Snow, W. Rodman Peabody, chairman of the festival committee, introduced Mr. Taft as presiding officer. In responding, Mr. Taft said: "One of the things that hurts a little bit after you have been President, is that you have not the opportunity you did have when you were President, and one of the things that hurts me tonight is that I am not going to send as ambassador to a foreign port the gentleman whose lips have just been so honeyed in their reference to me—him who can pass over a fall and a jar in one's life and give you the impression that it was nothing but a feather-bed you fell on, and that it was where you wanted to go.

After referring to the importance of all churches as civilizing agencies, Mr. Taft said:

"As to us Unitarians, while we may not be increasing rapidly in numbers or in churches, we are increasing in the influence of the doctrines we teach in their effect on the doctrines and creed of other denominations, which in times past were not such as to commend themselves to us. Above all we are to stand shoulder to shoulder with other churches in this fight for better men and better women."

And now, finally, one of the most notable events of the entire week, an event whose interest and significance begins at the hearts of all loyal Unitarians and then radiates immeasurably in every direction—was the unveiling of the statue of Edward Everett Hale in the Boston Public Garden. The addresses attendant upon the ceremony were given in the Arlington Street Church. During the first three days of Anniversary week all traditions regarding weather had been broken, cloudless skies having become the prevailing condition. With the dawning of Thursday morning, however, the rains descended as of old. This made no difference with the crowds clamouring to pay their respect to the memory of Boston's great citiizen. At the close of his introductory address, Hon. John D. Long characterized Dr. Hale in these words:

"Scholar, author, orator, preacher, minister of the gospel of Jesus Christ, patriot, benefactor and helper of all souls, his life spanning most of the last hundred years and during that period identified with every cause and movement which ministered to the glory of God and to peace on earth and good will to men, it is indeed, fitting that to him —to no man more—should Boston pay its tribute by such a memorial as this which we now dedicate—the enduring statue, in the city he loved and glorified, of Edward Everett Hale."

Ex-president Taft, who also spoke on this occasion, expressed himself as having been greatly impressed with the prayers of Dr. Hale as he listened to them in the United States Senate and in the Unitarian Church in Washington.

"We sometimes find men," continued Mr. Taft, "whose hearts are moved to do for their brothers, yet they have no ability to stir other hearts with the same desire for helpfulness. But this man's influence moved his whole generation to nobler service."

Mayor Fitzgerald accepting the monument on behalf of the city, in a characteristically stirring speech

referred to the real monument of Dr. Hale as being in the hearts of the poor and oppressed.

At the close of these exercises adjournment was made to the Public Garden for the ceremony of unveiling.

Thousands of citizens, high dignitaries, workmen from the streets and wage-earners who had known and revered this preacher, participated in the exercises about the statue. Mr. Taft, escorted by Mr. Long, Mr. Frothingham, Dr. Rowley and other members of the committee walked along Arlington street and across the Public Garden to the enclosure. The crowd increased with every step of the short distance. The surounding space and the nearby sidewalks were packed with men, women and children eager to catch a glimpse of those taking part.

Here endeth a most inadequate account of the proceedings of a notable and inspiring week. The programme makers, the speakers, the hosts performed their functions with high commendation, while another milestone in the history of organized Unitarianism has come and gone under the happiest of auspices.

ALSON H. ROBINSON.

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THE MIDDLE STATES LETTER.

The busy life of the churches is slackening somewhat as the summer draws near. This letter gathers together a sheaf of communications to show how the work goes in some of the different parishes.

An item of widest general interest is the acceptance by Rev. William Sullivan of the call to be assistant pastor to Dr. Slicer at All Souls' Church. Mr. Sullivan has won the admiration and respect of the entire denomination so fully that it will be a matter of universal congratulation to have him in one of our metropolitan churches where his rare genius can be applied to the greatest effect.

Mr Dutton is away from his own pulpit, preaching for three successive Sundays at the San Francisco Church, preaching the sermon at the graduation exercises of the Pacific Theological School and the Pacific Conference.

The suggestion of a possible Unitarian headquarters in New York City, which will provide for the contingency of the moving up town of All Souls' Church, is beginning to attract attention.

The Washington Heights Movement is about to change its present policy of holding evening services, and secure if possible, a preacher, so that morning services can be held.

The New York Unitarian Club, after two years of the efficient presidency of Mr. Emerson P. Harris, has elected as its future president one who has served it in that capacity vigorously and well in the past—Mr. Cyril H. Burdett.

CHURCH OF THE MESSIAH, NEW YORK.—(1) A most satisfactory year in every way! Congregations have averaged from 150 to 200 more than last year. Fourty-five new members since last October. All the organizations, without exception, show increased membership and have had a very busy year. The new Men's Club finishes its first year with a membership of seventy-five.

(2) Plans for memorials to Dr. Collyer are developing in various directions. A plaster bas-relief, by S. Gifford Slocum, has already been erected in our Church House. The Collyer family has given the church a memorial window in his honor which will be made this summer and dedicated next December. An appeal for a monumental bas-relief, to be erected in the church, is now being prepared. A memorial volume, containing a full account of the services held in this church at the time of Dr. Collyer's death, and various memorial addresses delivered here and elsewhere, is now in course of publication by the Trustees of the church.

(3 While the present of the church is prosperous and happy enough the future is seriously threatened by a wholly unexpected city development here in our neighborhood. An extensive plan for the change of the grades of 34th Street and Park Avenue is now before the Board of Estimate and Apportionment and has every chance of being approved. If this is done, the streets will be lowered about twelve feet below their present grade. It will leave the church high in the air like a stranded boat with the tide out. In order to reach the church at this ridiculous elevation the whole front will have to be removed—long flights of stairs inserted, the vestibule carried into the interior of the auditorium, which will involve the loss of over one hundred sittings, and the whole edifice generally ruined. A more serious blow has seldom been struck at any church, and just how the readjustment will be made it is difficult to say.

LANCASTER, PA.,THE CHURCH OF OUR FATHER. The pulpit of this church which was vacated December 1st by the Rev. John Wallace Cooper, Ph.D., and which has remained unfilled until this time, will be again occupied after May 1st. At a meeting of the congregation held on April 3rd the Rev. E. H. Reeman of Hull, England, was unanimously elected minister of the church and in a telegram received by the chairman of the parish a few days later, Mr. Reeman accepted the call. Mr. Reeman came to America in February from an independent congregational Church in Hull in the building up of which he had been very successful. He brought with

him most excellent letters of introduction from prominent English people, among them the Rev. J. R. Campbell of whose "New Theology" Mr. Reeman was an earnest advocate. After his arrival in America he spent some time in New York and Boston preaching in both Universalist and Unitarian churches and made a very favorable impression upon all with whom he came in contact. He was recommended by the A. U. A. to the Lancaster Church, and they having heard him took immediate action. Mr. Reeman's wife and child are expected to arrive from England the latter part of this month and his work in Lancaster will begin May 1st.

The Men's Liberal Club of the Church has been very active this winter. Its regular meetings have all been of deep interest and profit and in addition under their auspices Prof. Earl Barnes has given a course of six lectures on the "Problems of Property." On April 14th was the annual "Ladies Night" for the club and 75 men and women sat down to supper after which Miss Grace Isabel Colbron of New York addressed the meeting on "The Home and the Ballot." Miss Colbron also addressed the students of Franklin and Marshall College and Shippen School for Girls while in Lancaster.

MAY MEMORIAL CHURCH, SYRACUSE, N. Y. The year has been a busy and interesting one, though nothing of special import has been undertaken aside from the regular church work. The Woman's Alliance has been especially active and successful. It now has the largest membership in its history. It has taken as the subject of its year's study the conditions among the women and girls in Syracuse, housing, employment, etc. As a result it has undertaken to support one of the trained workers of the Associated Charities of the city. A census of the membership of the church by the Social Service Committee revealed the fact that practically every philanthropic and civic betterment agency in the city is actively represented among the membership of the church. One of the most significant events in the history of the city has been the making of a Moral Survey by a committee organized for this purpose, and the issuing of a report similiar to the report of the Chicago Vice Commission. The minister and many members of the church were on this committee and active in its work. The result so far achieved has been the practical annihilation of the Red Light District, and the organization of a permanent committee for a continued campaign against commercialized vice. The minister and many members of the church are engaged in this campaign. The year in the Sunday School has been especially successful. The attendance has been excellent, and the interest sustained. A unique feature is to be an open air lunch and service under the direction of the Boy Scouts of the school on Sunday, May 25. Automobiles will take the school and its friends to the woods, lunch will be served, and a patriotic service held. We look forward to this service with interest. The Men's Club has held its usual monthly meetings, an interesting feature being a union meeting of the men of the Universalist and Unitarian Churches and the Liberal Jewish Synagogue. This is the first meeting of the kind-ever held here, and we hope it is the beginning of a closer affiliation between the men of the liberal religious faiths. A men's class has recently been organized in the Sunday School for the study of questions of present vital importance. Specialists in various departments of social and civic work are to address the class from Sunday to Sunday, and it promises to be of great usefulness and interest.

CHURCH OF OUR FATHER, NEWBURGH, N. Y.—The outstanding event of interest to us here, is the Newburgh Social Survey. The project was jut advocated by the minister of this church in an address before the Chamber of Commerce. It took definite shape under the leadership of Miss Amy Woods, Secretary of the Associated Charities and a member of our parish. We are now nearing the close of it. I have worked on the Housing Investigation and served on the Executive Committee. As a church we expect to be able to do some constructive work in the Fall on the basis of the findings of this Survey. We enjoyed very much recently a visit and address from Rev. Elmer S. Forbes of the Department of Social and Public Service, who spoke to us upon the subject "The Church and Social Service."

We are planing to advertise our church more extensively next Fall and are going to use a Bulletin Board as one feature of the campaign.

Most of our organizations and societies are beginning to wind up their work for the summer vacation.

MONTCLAIR—The Montclair Church found that its activities had so multiplied that one evening would no longer suffice for its annual meeting, so a Sunday evening conference was held, at which for two hours and a half twenty-four different activities reported their accomplishments. The annual meeting, held on the following Wednesday, was made significant by two votes. The Church decided to enlarge the size of its present auditorium by one half and this improvement will be made during the summer. The Church also took the important step of requesting its minister to perform no marriage ceremony without requiring a proper medical certificate from both parties. This will be interpreted to mean one from a reputable physician stating that each party is mentally normal and free from any incurable or communicable disease.

The Church is undertaking what it believes to be one of the most important steps in its history, the organization of a Unity Forum. All those philanthropic and civic and social service departments of the Church which have no sectarian or denominational aspect are to be transferred to the management and support of Unity Forum. Many people, it is felt, who are connected with other churches, or with no church, who are not Unitarians, will become members of Unity Forum. At the meeting at which it was organized, 125 members joined, one third of whom had no con-

nection with Unity Church. The Sunday evening lecture course, dealing with the problems of the day, the free lectures maintained in the public schools, the Girls' Sewing School, the debates of the Men's Club on burning local and social problems, the Young Men's Club, the Boy Scouts and the Boys' Club, and such activities will be supported and managed by the Forum, to which will be assigned a budget of $3,000, the minister's services being given to it by the Church in return for the services of a secretary to the minister, supplied by the Forum.

Unity's summer playground, maintained for two years by the Church, has demonstrated the need of a playground in its district and the Board of Education has taken it under its management, as the Church had hoped it might.

One hundred people recently went on the last of the Little Journeys, this one being to Ellis Island and through Chinese New York.

An inspiring meeting of the Joseph Priestley Conference was held at Philadelphia, May 6—7. In his address on "The Educational Influence of the Unitarian Church" Rev. L. G. Wilson told of the sacrifices made by the ministers in the Northwest and drew a vivid picture of the possibilities of work and influence there. Mr. Garvin, the President of the Conference, in his opening address, placed much emphasis upon the importance of social work through the churches of to-day, and impressed the opportunity of the Unitarian church especially because it is not hampered by traditions that would hinder it from doing the work which these social demands suggest. The address by Rev. William Sullivan on "The Church of the Future" was characteristic of the man and had therefore the noble and inspiring quality which we always expect from him. The discussion which followed his address was led by the Universalist minister of Philadelphia. Further speakers were Messrs. Hawes, Hussey and Harvey. In his address on "Religious Education" Mr. Harvey spoke on the new ideal in education and showed how when consistently followed that flowered into religion. Rev. Mr. Pennington of Norfolk, illustrated his subject of Religious Education by showing how the training of childhood persists in later life, and that in times of temptation and when acting great crisis this training saves us.

On the evening of May 8th Mr. Hussey, Mr. Pennington, and Mr. Harvey spoke at the dinner of Girard Ave. Church, of which Rev. K. E. Evans is the minister. This church is a splendid illustration of the democratic spirit. Several mothers were there whose babies were entertained with rattles while the mothers enjoyed the dinners. There has been a decided gain in membership in this church during the past year and despite the serious financial outlook which confronts the Society all seem hopeful and determined and with the assistance which the A. U. A. will be able to render the prospect for the organization seems good. The same evening Rev. William Sullivan spoke at a dinner of the Germantown church. These dinners really closed the Conference. The attendance at the Conference both morning and afternoon was not so large perhaps as it should have been, still compared very well with the usual attendance on such occasions on a week day.

POUGHKEEPSIE—The church at Poughkeepsie had a record attendance on Sunday evening of April 27th, when John Haynes Holmes was the speaker. There were about 85 present. On the following Sunday Rev. Thomas Van Ness of Boston, preached in the morning and evening. Both services were well attended, but the evening was larger when it equalled that of the previous Sunday evening. The Society is now holding its meetings in the Friends Meeting House and find it a very delightful and pleasant place.

PERSONAL NOTES—Rev. Caleb T. T. Dutton has been called to the San Francisco Church and has accepted the call. Rev. James Fairley who has been the pastor of the Hackensack Church has resigned to be the minister of the White Plains Church. Mr. Fairley has his home in White Plains and teaches in the Roger Ascam School there. Rev. R. S. Barrow has resigned at Ridgewood. Mr. Adelard of the senior class at Meadville has been called to the Dunkirk Church.

It is expected that when the Rev. F. M. Bennett takes up his duties as Field Agent the first of September he will as his first work go to Niagara Falls to organize the new movement that is starting there and preach Sunday evenings during his week there at Hamilton and prepare the way for the settlement of a minister.

New York Unitarian Headquarters, 104 East 20th Street, will be open during the months of June and July from 10 a. m. to 5 p. m., except on Saturday when the closing is 12:30 p. m. At headquarters there is a library and reading room which is open to the public. Here may be found Unitarian books and publications, especially those issued by the American Unitarian Association and Geo. H. Ellis Company, which are also on sale. Periodicals of the denomination, including the Christian Register, Unitarian Advance, Word and Work, and the S. S. Beacon are on the tables, and subscriptions will be taken. Sermons of Rev. John Haynes Holmes are on sale. Literature pretaining to the work of the Women's Alliance, Post Office Mission, and also tracts and sermons for free distribution are on the tables. Visitors to the City will be cordially welcome.

EDGAR SWAN WIERS.

THE HARVARD THEOLOGICAL REVIEW for April contains: "The Practicability of the Christian Life: by Rev. Francis G. Peabody, D. D.; "What is the Supernatural?" by Prof. Edward S. Drown of the Cambridge Episcopal Theological Seminary; "Dualism or Duality" by Prof. John Wright Buckham of the Pacific Theological Seminary; "Christian Experience and Christian History" by Henry H. Walker of the Chicago Theological Seminary; "Conservatism in Religion," by E. Albert Cook of the Congregational College of Canada, Montreal; "The Sub-conscious in Religion" by Prof. James Bissell Pratt of Williams College; and "Two Studies of the Gospel of Mark' by Rev. Carl S. Patton of Columbus, Ohio.

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We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal —the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, Our Father.